
The Bishop of OXFORD's

SERMON

Preach'd at the

CORONATION

OF

King **GEORGE II.**

AND

Queen **CAROLINE.**

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A ^{694.d 14}
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PREACH'D at the
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OF
King **GEORGE II.**
AND
Queen **CAROLINE,**
IN THE
ABBEY-CHURCH of WESTMINSTER,
OCTOBER II. 1727.

K. Potter
By the Right Reverend Father in God,
JOHN, Lord Bishop of Oxford.

Publish'd by His Majesty's Special Command.

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Printed by C. Ackers, for R. Knaplock at the Bishop's
Head in St. Paul's Church-Yard. MDCCXXVII.

A
SERMON

PREACHED AT THE

CORONATION

OF

KING GEORGE III.

AND

QUEEN CAROLINE.



IN THE
ABBEY-CHURCH OF WESTMINSTER.

OCTOBER II. 1760.

By the Right Reverend Father in God,
JOHN NEWCOMB, Bishop of Oxford.
Preached by his Majesty's special Command.

LONDON:
Printed by C. Knapton, for R. Knapton at the Bishop's
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2 CHRON. IX. 8.

*Blessed be the LORD thy GOD,
which delighted in thee to set
thee on his throne, to be king
for the LORD thy GOD: be-
cause thy GOD loved Israel,
to establish them for ever, there-
fore made he thee king over them,
to do judgment and justice.*



N these words the
Queen of *Sheba* ad-
dressed King *So-*
lomon, having first
made a diligent and
exact enquiry into the wise con-
duct

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duct both of his domestick affairs, and those of his Kingdom. To the same effect, tho' not so full and particular, are the following congratulatory expressions of King *Hiram* to the same Prince on his Accession to the

2Chron.
ii. 11,
12.

Government: Because the Lord hath loved his people, he hath made thee king over them. Blessed be the Lord God of Israel that made heaven and earth, who hath given to David the King a wise Son, endued with prudence and understanding. Which passages, tho' uttered by persons directed only by the light of reason, having been for our instruction recorded by the sacred Writer, may furnish some observations for the present occasion.

I. W E

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I. WE may hence learn, First, that Princes are of divine appointment: For tho' the visible and immediate cause of *Solomon's* advancement was the counsel of *Nathan*, the intercession of *Bathsheba*, the compliance of *David*, with the fidelity and superior force of his Guards, the fear of which soon dispersed the adherents of *Adonijah*; yet God is here *Blessed* for having raised him to the Throne of his Father, because all these things were previously disposed by the superior, tho' unseen, hand of Almighty Providence.

AND, to apply this general truth to our present purpose:

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Whosoever looks back to the late glorious Revolution, which is still fresh in the memories of some here present, nor will ever be forgotten, whilst any love of true Religion, or Civil Liberty, is left among us, and impartially reflects on the many wonderful Events, whereby the great and awful Solemnity of this day hath been happily introduced, must find such evident and undeniable footsteps of the superintendency of Divine Providence, as will oblige him to confess, that *God ruleth in the kingdoms of the world, and disposeth them to whomsoever he pleaseth.*

II. WE may farther learn from the Text, and it is implied in the former

former Observation, That wise and good Rulers are a signal mark of the divine love and favour to any Nation: *Because thy God loved Israel, therefore made he thee king over them.* On the contrary, That excellent Princes, who seem peculiarly fashioned to make mankind happy, are hurried out of the world by untimely fates; that in their places others arise, who, instead of advancing the Service of God, give countenance to vice and irreligion; who want will or ability to promote the true interest of their people; who invade their Civil Rights, or exercise any sort of cruelty on their persons, is represented in the Scripture both as the most sure effect, and

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and testimony of God's heavy
displeasure.

III. THE next thing to be observed in the Text, is the description of the Regal Office and Dignity, both in respect of God, and of the people; the former expressed in these words: *Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: The latter thus: Because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.*

I. IN the first of which passages, God is not only affirmed to have made *Solomon* King, but his Royal Throne is called
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the *Throne* of God, and he is said to be *King for the Lord his God*, that is, in the stead, or place of God. *Solomon* therefore, and consequently all other Princes in their respective Dominions, are here described as the Vice-gerents of God. There is indeed a very peculiar and uncommon sense, wherein the *Throne*, or Kingdom of *Israel*, thro' the first period of the *Jewish* state, was the *Throne*, or Kingdom of *God*; he himself, and he alone, being then truly and properly their King. For *Moses*, thro' the whole course of his Government, acted rather as a Prophet, or an Interpreter of the will of God, than
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1 Sam.
viii. xii.

one, who claimed any Regal jurisdiction : Nor was the authority of *Joshuah*, or the Judges, who succeeded him, in any respect superior to that of *Moses*. But in the time of *Samuel*, all the elders and people of *Israel* earnestly pray'd to have a King set over them like all the Nations, to judge them, and go out before them, and fight their battles, as they themselves expressed it. This was an outrageous indignity, not only to *Samuel*, whose upright and impartial justice they had long experienced, but to God himself ; whom, as far as was in their power, they now depos'd from the Sovereignty, he had been pleased for several ages to exercise

ercise among them : *The Lord said unto Samuel, They have not rejected thee, that is, not thee only, or chiefly ; but they have rejected me, that I should not reign over them.* He nevertheless comply'd with their desire, and their Theocracy thus chang'd, as had been pray'd, into the same Monarchical Government, which then prevail'd in other countries, the Kings of these were evidently God's Vicegerents in the same sense with those of *Israel*. Which perfectly agrees with what we read in the *New Testament*, That *Rulers* are the *Ordinance of God*, that they are *God's Ministers*, and that they must be honour'd and obey'd, *not for wrath only, but for*

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the

Rom.
xiii.

1 Pet. ii.

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the Lord's sake, and for conscience sake, of which no earthly Potentate, but God alone, is the Judge.

THUS therefore every Sovereign Prince, that is, every one invested with Royal, or Supreme Authority, is seated on God's Throne, and is King for the Lord his God: But these last words, to be King for God, are commonly understood to signify farther to be King for God's Glory, that is, in order to advance the true Religion, or Worship of God; and had not this been their direct and immediate meaning, it would nevertheless have been evidently imply'd in the former sense of this expression; to promote the glory of God being with-

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without dispute the principal duty of his Vicegerents here below, the chief and ultimate end, for which they were advanc'd to that high Station. For the same purpose all of us were brought into the world, to which therefore every design, and every action of our Lives ought to be directed; *Whether we eat, or drink,* ^{I Cor.}
or whatsoever we do, all must be ^{x. 31.}
done to the glory of God. And if all others are thus oblig'd, how much more they, who sit in the *Throne of God*, and are invested with his authority to govern the rest of this inferior world? We are therefore taught in the judicious and excellent Liturgy of our Church to pray, that the
C 2 *chosen*

chosen Servant of God, knowing whose Minister he is, may above all things seek God's honor and glory; and again, that he may ever do this in all his thoughts, words and works. In the sacred Histories we have long, and exact relations of what was done by the Jewish Kings for the maintenance of true Religion; on their care or neglect whereof chiefly depend the good, or bad characters, under which their names are there recorded to Posterity. With what hearty and earnest concern Constantine, and after him other wise and religious Emperors, labour'd to propagate the Christian Faith to the utmost bounds of their Dominions,

ons, and to preserve it's antient purity where it was establish'd, may be learn'd, as from the Historians of their times, so more especially from the Laws they enacted for this end; many of which are still extant, and make a great part of the *Imperial Codes*. Neither is there any Christian State in the World, in which these and the like Examples have not been copied. Among us in particular, on them chiefly, and on the same principles, from which they proceeded, was built the Supremacy of our Princes in all religious Affairs, which happily gave birth to the Reformation of this Church from the Superstitions of *Rome*, and hath ever since

since been accounted an essential Ingredient in our Legal Constitution, and one of the brightest Ornaments of the Royal Diadem. He, that desires to hear the voice of Reason unassisted by Revelation, may reflect on the Queen of *Sheba's* words in the Text: Or, should her evidence be declin'd on account of her Conversation with the *Jews*, let him have recourse to those Heathen Nations, whose Lawgivers are most renown'd for wisdom; or, even to any other part of the world, into which Civil Government hath been introduc'd; no such Country having yet been discover'd, wherein the true Religion, or what was believ'd to be such,
which

which to our present purpose is the same thing, was not protected and encourag'd by those in publick Authority. So they hoped and expected, that on themselves, their Families, and their People, all sorts of Blessings would be deriv'd, as the Oracles of God were obey'd, and his Honor advanc'd. The whole History of the *Israelites* is almost one continu'd series of Blessings and Judgments descending from Heaven, as the Precepts of their great Lawgiver were observ'd, or neglected: And, tho' the particular grounds and reasons of Providential Dispensations cannot always surely be determin'd, where we are not directed by inspir'd

i Sam.
ii. 30.

inspir'd Writers ; yet, as well from the justice of Divine Providence, and the constant experience of all former ages, as from the infallible Word of God himself, we are certain in the general, that *them, who honor him, he will honor ; and they, that despise him, shall be lightly esteem'd.*

2. AFTER the Honor of God, the next Royal care is the Happiness of the people, thus in the Text express'd : *Because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice ;* but more fully in another Passage before mention'd, wherein the *Elders* and *people of Israel* pray to have a *King*
to

to judge them, and go out before them, and fight their battles. In which words is implied the duty of Sovereign Princes to protect their Subjects, as well from domestick Injuries, as from foreign Invasions: The former, by the due administration of Justice at home, the latter, by the valiant and wise conduct of their Armies abroad. These, that is, in other words, the defence of one another from publick and private wrongs, being some of the chief ends, which have generally inclined mankind to prefer the social life before Solitude, may, by a mode of speaking common to all languages, include all the rest: For other ends there are of Society,

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and

and those of no small consequence, and too numerous to be reduced within the narrow limits of this Discourse: But, in short, all those Benefits, which usually accrue to men from living together in Society, are the true ends of Society, there being no just reason to exclude any of them more than the rest: And if of Society, then of Government; the design of which is so to order and dispose each Society, that all the Members of it in their several Stations may enjoy those advantages, for which that Society was form'd. If then by living and conversing together men are enabled to advance both the present Prosperity, and future Happiness of each other, which

which no man can doubt, who ever so little inquires into the springs and tendency of human Actions; it plainly follows, that the care of promoting those great ends, and of directing all the means subservient to them, that is, in effect, of all Religious and Civil Affairs, is incumbent on those, with whom Divine Providence hath intrusted the reins of Government. Among others, who are advanc'd to publick Employments, some are preferred in one Province, some in another; one is entrusted with the care of the Church, another with that of the State; to one is assign'd the direction of foreign Affairs, to another that of domestick; the concerns of War and Peace, of

Sea and Land, are seldom committed to the same hands; some preside in the Courts of Justice, others over Trade and Commerce, regard being had to the different Abilities of the persons employ'd; and in every Station whoever hath faithfully discharg'd his duty, is, or ought to be, respected as one, who hath highly merited of his Prince and Country: But in the Royal breast all these cares, each of which is alone more than sufficient to demand the whole time and pains of other men, are centred and united. Great is the Honor, when one, who is finite and mortal, represents the Supreme Majesty of Heaven: But how great, how insupportable,

supportable, humanly speaking, is the Weight, which this high Relation brings with it, of resembling that universal Providence, the salutary influence of which, continually diffused thro' every part of the Creation, is the Principle, *whereby all things subsist?*

AND should it now be demanded, in the Words of Scripture, *Who is sufficient for these things?* The Scripture will teach us to answer, that, when God is pleas'd to require any Duty, he never fails, on our humble and earnest application, to inspire Ability for the performance of it; That no sooner was *Saul* advanc'd to be King of *Israel*, but God gave *him another heart*, and turn'd him
into

¹ Sam.
x. 6, 9.

1 Kings
iii. 12.

into another man ; that to Solo-
mon, on his request, was given a
wise and understanding heart, so
that there was none like him ; and
that, lastly, He, whose Ears are
open to all others, will not fru-
strate the fervent prayers of his
anointed Servant, who is always
the peculiar care of Providence.
Which leads our thoughts to the
last Observation now to be made
from the Text, viz.

IV. THAT on the advance-
ment of a Prince eminently qua-
lified to serve God and his Coun-
try, we ought to bless God, that
is, to return the tribute of praise
due to him: Which, tho' first
in words, is the last in sense, be-
ing

ing the result of what follows to the end of the Sentence, the sum of which is this! That God having promoted *Solomon* to the Kingdom of *Israel*, was therefore to be *Blessed*. And if such were the Congratulations of foreign Princes, how sincere and universal was the Joy, how loud the Acclamations of his own People, who from the prospect of his wise and mild Government now began to promise themselves a long course of Tranquillity and Happiness? In what manner they were affected on this occasion, we may easily learn from what we now experience in our selves; when, on the decease of one gracious Sovereign, another ascends the Throne of these Kingdoms, whom

whom we have long been accustomed to love and reverence, not only for those Virtues, which, with his Imperial Crown and Dignity, he inherits from his Royal Father, but for many other Princely Qualities peculiar to himself. It is with intire joy and satisfaction, that every man, who truly loves our Native Country, beholds a Prince lineally descended from a long race of great Progenitors, who for many ages have happily sway'd the same august Sceptre, which, thro' the gracious disposal of Providence, is now deliver'd into his Sacred hands: But that, which hath universally, and almost beyond any former example, endear'd him to his people, is their perswasion, that his
heart

heart is intirely theirs ; that, by so long living as one of them, he hath learn'd to put a just value on that Legal Constitution, by which all our Religious and Civil Rights are secur'd ; and that his chief Study, his principal Concern is, as he himself hath several times graciously condescended in the most emphatical and affecting expressions to declare it always shall be, next after the Glory of God, *by all possible means* to advance the true Interest and Happiness, and to merit the love and good esteem of all his Subjects. And should our utmost wishes now prevail, what could we farther ask or desire, but that the Prince, whom the great Sovereign of Heaven

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hath ordain'd to be a publick Blessing to this Church and Nation, should himself be blessed with a Royal Consort every way worthy of his most intire affection, and qualified to be the Partner both of his Cares and Enjoyments; one adorn'd with every Christian Grace, and every Royal Virtue; and who should equally with him possess the Affections, and reign in the Hearts of all his people? Should it appear to us, that the Princess thus accomplished, rather than outwardly profess a Religion she could not inwardly approve, had before renounc'd one of the chief Sovereignties on Earth, when laid at her feet; an Act so heroical and triumphant, tho' it would make
no

no real addition to her Piety and Virtue, which in the eyes of him, who *searcheth the heart*, are the same, whether thus openly try'd and attested or not, could not fail, in this age especially, wherein few such Confessors are found, to heighten our esteem and veneration to such a pitch, as we want words to express; and the most resplendent Crown would henceforward seem only the due reward of her superior merit. I must not farther presume, lest this should be thought an attempt to represent the true Character of One, who is as far above any description, as she is unwilling to hear her own just praises describ'd. But to complete our felicity, nothing more could possibly be wanting,

ing, but a numerous Royal Progeny, form'd after these illustrious Examples, by whom the Blessings of this age, thro' the goodness of God, might be perpetuated to our latest Posterity. *Happy are the people, who are in such a case.*

How far the *Case* now describ'd is our own, no man, who this day hears me, wants to be inform'd. If then we are truly sensible of our Happiness, and if we desire this Happiness may be lasting, which every one must desire, who hath a just sense of it; let it be our endeavour to make a suitable return of praise and thanksgiving to it's great Author; this being the best, and only effectual means for that end. But
let

let us not forget, that *it becometh* ^{Pfalm xxxiii. 1.} *the just, and them only, to be thankful*; that should our Gratitude extend no farther than our lips, it will be highly displeasing to God, and consequently fruitless in respect of our selves; and that therefore it must be express'd, and cannot possibly fail, if sincere, to express it self, in a full and perfect reformation of every thing amiss in us; in an awful reverence of God's Holy Word and Ordinances, with an universal and constant obedience to his Precepts. Thus we may hope to avert those heavy Judgments, which our many and great Sins have deserv'd; and to entail the Divine Blessing on our children, and our children's children.

NEXT

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Rom.
xiii. 2.

NEXT after God, and chiefly on his account, our gratitude is due to him, who by divine appointment is the *Minister* of so many great and invaluable Blessings to us; which must appear, as well in our intire submission to his Authority, as in the reverence we pay to his Sacred Person: *Who-soever resisteth, resisteth the ordinance of God, and shall therefore receive to himself damnation.* Where *resisting* implies not only that violent opposition by force of Arms, which in the construction of human Laws is Rebellion; but all that repining and mumuring, that contradiction and averfeness of what kind soever, which is inconsistent with the hearty and chearful *subjection to the higher Powers* in

in this, and other places of Scripture enjoin'd. Let us then be *subject* in the fullest sense of this expression, and that, not only thro' the *fear of wrath*, but from a principle of *Conscience* towards God, and of sincere love to our Prince; whose labours for the publick welfare of us and our Country let us thus, as far as we are able, ease and alleviate: And let it now and always be our fervent Prayer, that our gracious Sovereign, with his whole Royal Family, may be defended, as well from all secret Conspiracies, as from all open Violence; that success may constantly attend his Counsels at home, and, should necessity so require, his Arms abroad; that his Reign over us may be

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be long and prosperous; that it
 may please God to give his Judg-
 ments to the King, and his Righte-
 ousness to the King's Son; that in
 their days Vice and Prophane-
 ness may be utterly extinct, and
 true Religion again take root and
 flourish; and that under them
 and their Posterity these Nati-
 ons may enjoy all heavenly and
 earthly Blessings, as long as the
 Sun and Moon endure: And let
 all the people say, Amen.

F I N I S.